3: Richards E-5 (1930-1934)1956
FQ5 Bemba FQ5

585 burning log out of his hut to the crowd of waiting relatives outside. This is proof of his virility: the women shrill their plaudits and the men shout. The bride is given her marriage pot at dawn by her father's sister, and then follows the presentation of the bride and bridegroom to the community. Later comes the setting up of the fire-place for the girl and still later, perhaps after a year or two, the giving to the son-in-law of his granary and his garden.

●421 The form of social structure I have described exists in a culture in which there is no permanent form of property, such as land or cattle, which could bind the members of a kinship group together or link one generation with the next. Consequently, social relations in Bemba society consist very largely of the giving and receiving of services.

556 622 606 604 Wealth consists of the power to command service such as a chief calls for from his subjects, a headman from his villagers, a father-in-law from his son-in-law, or a mother's brother from his maternal nephews. Service could also be demanded in the old days from surrounding tribes which were raided for slaves.

556 Service makes it possible for a man to put big fields under cultivation, to build a big granary and hence to be able to feed more workers in another year.

622 Service was given to the chief in return for food provided at the capital and also the supernatural powers on which the people believed they depended. Service was given to the headmen from some of these motives also, but the headman was also usually a relative and he received these dues in his capacity as head of a kinship group. Those not so closely related he had to attract by a nice mixture of authority and the formal expression of courtesy.

576 622 In such a society the ceremonial expression of respect by kneeling to a superior, clapping hands before him, offering him food in a specially formal fashion, or even rolling on the back is characteristic. Men should creep into the presence of their chief, throw themselves over on their backs and roll from side to side clapping their hands; the abject humility of the gesture is striking to the European observer. In such circumstances it will be readily under-
606 stood that the father-in-law attracts his son-in-law not only by the economic support he provides but by much formal giving of food